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AND ITS  
EXTERNAL  
SIGNS.

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# BRITISH PHRENOLOGICAL SOCIETY

(INCORPORATED).

65 Chancery Lane, W.C.2.

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*Alexander von Humboldt*

"The internal is impressed upon the external."—*Lichtenberg*.

THE LONDON SOCIETY INCORPORATED  
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# CHARACTER, AND ITS EXTERNAL SIGNS.

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By J. C. S. BLACKPOOL

MEMBER OF THE PHRENOLOGICAL ASSOCIATION OF EDINBURGH;

AUTHOR OF "ABOLITION ABBY," ETC.

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"I have nothing to require of you," said a father to his innocent son when bidding him farewell, "but that you bring me back your present countenance."

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"IN the ascending part of the countenance is the brow, and therein a part of the mind too. Therewith we deny, therewith we consent. It is the index of sorrow and cheerfulness, of compassion and severity."—**PLINY.**

"I have the happiness to be acquainted with some of the greatest men in Germany and Switzerland, and I can, upon my honour, assert, that of all the men of genius with whom I am acquainted, there is not one who does not express the degree of invention and powers of mind he possesses in the features of his countenance, and particularly in the form of his head."—**LAVATER.**

"How much is there contained in a living man of the study of God, the genius of God, the poetry of God? My trembling and agitated breast frequently pants after leisure to look into the revelation of God."—Criticism on "**MAXIMUS TYRIUS.**"

"We are naturally or instinctively led to peruse those features where every sentiment of the heart has a corresponding character displayed; which differ from the character of a language only in being transient. Whilst there is a never-failing source of interest in the human countenance, it is probably conducive to our happiness, that our opinions of men, drawn from this source, are not infallible. Yet we do not cease to scan the human features: certain expressions go to our hearts, and we love not only the expression of qualities, but the appropriate fitness of the countenance to express those qualities of the mind which we love."—**SIR CHARLES BELL.**



# CHARACTER, AND ITS EXTERNAL SIGNS.

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## CHARACTER.

1.—“A good name is rather to be chosen than riches,” said a wise man; “A double-minded man is unstable in all his ways,” said another; and, although the word “character” is not to be found in the scriptures, whence the above sayings are taken, yet its worthies had a perfect appreciation of its application, as being a representation of any man as to his personal qualities.

2.—Each one has a character for something, good or bad. Each person even comes under review and criticism by himself; and, if he has offended self-esteem, sense of dignity, honour, or conscience, these powers within will sting him deep and sore.

3.—While Charles Dickens has said, “I make so bold as to believe that the faculty (or the habit) of closely and carefully observing the characters of men is a rare one.” Yet others believe that from without, man has critics reading his character, observing his doings, searching out his motives, and pronouncing on his every action. Ladies have certainly a “rare” talent for this; reading people intuitively

from their looks, walk, conversation, and other signs; are usually safe in trusting first impressions, and are natural physiognomists.

We are certain that an All-seeing eye is constantly upon us; yet while His eyes behold, and His eyelids try the children of men, he useth all loving arts to draw us to himself. Character means particular constitution of the mind.

### MIND.

1.—The word “mind” is derived from a Saxon word meaning “intelligent power,” and various names are given to it according as it operates, as understanding, life, will, conscience, memory, reason, soul, spirit, heart, &c.; “the breath of God, the beauty of men, the wonder of angels, the envy of devils; and one soul is of more value than all the bodies in the world.”

2.—Plutarch said the soul would survive the body, having upon it the impression of eternity. This soul or life in our human nature comes from the breath of our Maker, and we depend upon Him for its keeping every hour.

3.—When its nobler faculties are cultivated, and have the seeds of knowledge and virtue implanted in them, the mind becomes a little heaven, and does heaven’s work in doing good and seeking peace.

## KNOWLEDGE.

1.—Knowledge was one of the primitive qualities of the mind or soul in our first parents; but, alas! the poet has told us what a falling off was there, and how sudden was the fall:—

“ Ah! gentle pair, ye little think how nigh  
Your change approaches, when all these delights  
Will vanish, and deliver you to woe.”

2.—And we feel the thing is done when Eve says to her husband, as she offers him the fruit:—

“ This is a tree  
To open eyes, and make us gods who taste.”

3.—But they were not left in despair; a sunbeam lighted up the dark and terrible hour, when the “seed of the woman” was offered as a propitiation and a Saviour, and still it shines and extends its blessed rays, and, like a lighthouse to the mariner, or a beacon on the hills, it has been set up for men to view for 6000 years.

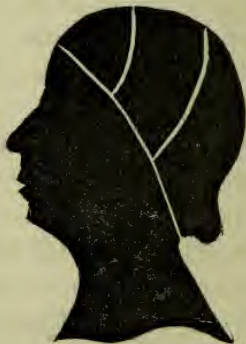
“ The beam that shines from Zion hill shall lighten every land,  
The King who reigns in Salem’s towers shall all the world  
command.”

## OLD THEORIES OF MIND.

1.—That wonderful piece of immaterial mechanism, the mind or soul of man, has been the subject of investigation in all ages, and especially has a locality for it been sought for in our mortal flesh; some maintaining its seat to be in the bowels, liver, spleen, spinal marrow, &c., others in the stomach.

2.—Then we have a long list of writers placing it in different parts of the brain; while others maintained that the ventricles was the seat of the intellectual operations.

3.—Aristotle (B. c. 400) gave the mind three divisions:—*Sensus communis*, judgment, and memory. Plato, Galen, Haller, and others, had a variety of theories on the connection of brain and mind. Nemesius taught that the sensations resided in the forehead; memory in the middle; and understanding at the back part of the head. Willis maintained memory was in the forehead. Albertus Magnus had, in the thirteenth century, a bust marked nearly according to the theory of Aristotle.



Bust marked by Albertus Magnus in the thirteenth century.

- 1.—The common senses in the first ventricle of the brain.
- 2.—Cogitation and judgment in the second.
- 3.—Memory and moving power in the third.

Dolcé extended the names on a bust (1562.)



Chart given by Ludovico Dolcé of Venice, in 1562.

The common senses in the forehead; Imagination and fancy above the temples; Judgment and reflection above the ears; Memory at the back of the head.

Prochaska (1784) wrote that each division of the intellect occupies a separate portion of the brain; each writer seeking, no doubt, to contribute another point of data whereby to find in the exterior of man marks of character in morals or intellect.

## MEN COMPARED TO ANIMALS.

1.—Baptista Porta wrote a most interesting work on the likeness of certain men and women to animals; and in his book, which the writer has

seen, a considerable number of amusing plates are given, showing a man or woman's head alongside of an animal, say a horse, a pig, a cow, or such like, (the engraver evidently drawing on his fancy to get the two as like as possible,) the author making it out that the two would have the same nature in many points.

2.—In Fowler's works on phrenology, the same theory is stated, and examples given:—Daniel Webster, as a lion face, Tristram Burgess, with an eagle face, &c.

3.—And if indications of character are thus looked for, we are to be excused in searching for them from the form of the feet, hands, neck, ears, nose, eyes, voice, walk, mode of shaking hands, saluting, laughing, &c.

## BLUMENBACH'S RESEARCHES.

1.—While people in all ages have looked for outward signs of character in mankind, many interesting experiments have been made on crania and the living subject, with a view to classify the races.

2.—Blumenbach views crania, or skulls, from above and behind, the forms they present, especially how far the forehead recedes from, or extends over



the cheekbones, with the square of the width at the ears, &c., thus reducing the human family into five great divisions.

1.—Caucasian race, with face in proportion to the head.

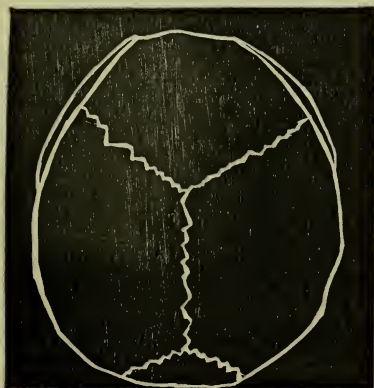
2.—Mongolian race, with oval face, and receding forehead.

3.—Ethiopian race, head long, and narrow forehead.

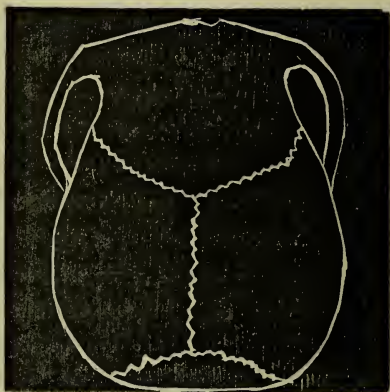
4.—Malay race, square head, low forehead.

5.—American race, small wide high heads.

Two diagrams are here shown, the Caucasian and its extreme, the Mongolian form of skull:—



Caucasian form of skull, with the cheekbones almost hid; looking vertically from behind.



Mongolian skull, with the zygomatic arches completely detached from the general circumference.

## CAMPER'S CLASSIFICATION OF CHARACTER.

1.—The facial angle of the German professor, Camper, is an attempt at classification from the form of the skull, and he endeavours to provide a rule whereby different individuals, as well as different nations, may be measured and compared by this gauge, or “angle of intellect.”

2.—A line is extended on the plane of the forehead; another from the lower opening of the ear to the nostril;—the angle formed by the junction of these lines is the “facial angle,” and, according to his theory, indicates the amount of intelligence in the individual.

3.—A Baboon marks  $50^{\circ}$ , or thereby; the Negro, (Ethiopian,)  $70^{\circ}$ ; native Americans,  $74^{\circ}$ ; Mongolians and Greenlanders, 75 to  $78^{\circ}$ ; the average of the European head,  $80^{\circ}$ .



Example of Professor Camper's classification, shewing an angle of  $80^{\circ}$ .

In a child, the angle is usually  $90^{\circ}$ ; as it advances in years, the angle is somewhat reduced.

This method is of small account, as it takes no notice of width or length; but, as indicating the range of the reflecting organs, it is novel and interesting.

## MORTON'S RESEARCHES.

1.—Professor Morton, of America, made experiments on upwards of 600 crania of different nations, seeking for signs and classification of character, with

the following results:—the Anglo-Saxons, Americans, and Irish, possess the largest brain, viz., 92 cubic inches; while the Australians and ancient Peruvians have the smallest, viz., 75 cubic inches.

2.—The ancient Egyptians have the smallest brain of any Caucasian race except the Hindoos, both having 80 cubic inches. The Negro is 3 cubic inches larger than the ancient Egyptians, being 83 cubic inches, and 9 cubic inches less than the Germans, English, Scotch, and Anglo-Americans.

3.—The Australians and Hottentots have 10 cubic inches less than the Negro, or a mean capacity of 75 cubic inches, same as the ancient Peruvians;—the smallest measured being an adult male skull, of the latter ancient race, of 56 cubic inches; the largest being a Dutch male skull, giving 114 cubic inches.

## PHRENOLOGY,

WHICH IS JUST THE PHYSIOGNOMY OF THE HEAD.

1.—The term phrenology is derived from Greek words, signifying a discourse on the mind. The word “phren” originally meaning midriff, or diaphragm; this being (as we have seen) the locality in which the ancients supposed the feelings resided, and so spoke of bowels of mercy, &c.

2.—It takes within its range of investigation, the

thoughts, feelings, and will in man, as manifested through the brain.

3.—The word is more particularly applied to the science which assigns to various parts of brain certain powers, influences, or functions, in relation to mind.

## PRINCIPLES OF PHRENOLOGY.

1.—Phrenology analyses the outward signs of mental powers, which Dr. Gall reduced to a science, by his interesting and original discoveries, nearly one hundred years ago.



Franz Joseph Gall, M.D., Founder of Phrenology, born in Germany 9th March, 1758; died 22nd August, 1828.

2.—That mind and brain are intimately connected, has been admitted for two thousand years; and while some philosophers have located mind in one

organ of the body, and others in a different one, most people now-a-days agree that the brain is the physical organ or instrument of the mind (but not the mind itself), which is a leading phrenological doctrine.

3.—The mind having various faculties; this science teaches that the brain has as many different portions, called organs, as the mind has faculties; and, other things being equal, the size of the brain, and of each organ, is the measure of the power of function.

### PHYSIOGNOMY ADMITTED.

1.—Physiognomy, or the expression of the countenance, indicates character and feeling. Dogs, cats, and other animals, are experts in this; while it is undeniable that shopkeepers are masters of the art, and others in proportion to their experience. Lavater is one of the first authorities on this subject.



John Gaspard Christian Lavater, the celebrated author of a Treatise on Physiognomy, born at Zurich, 1741. He became pastor of the Church of St. Peter at his native place; died in 1801.

2.—But it is the mind that stamps its traits and feelings on the face; as it is the “mind that makes the man,” so it is the mind that makes the face, or the phrenology which gives the physiognomy.

3.—Therefore phrenology is the superstructure and groundwork in the art of reading character; and the skilful phrenologist, looking at form, size, and temperament, does so with singular results as to correctness of delineation; admitting that, while the physiognomy of the face indicates character, the physiognomy of the head indicates it more correctly.

## SHADES.

1.—Should a person let the shadow or shade of his head and countenance fall upon a wall, opposite the gas or candlelight, how exact is the copy to nature, and how perfectly indicative of the original!

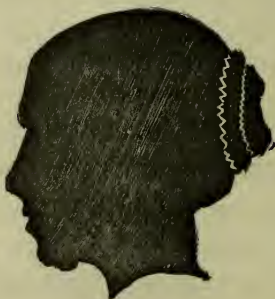
2.—Should this shadow be carefully marked on paper, and filled in with ink or otherwise, although you have just a mere outline all over, yet you will instinctively guess at the character of the person represented, and often with considerable success as to truthfulness. I present to the reader a few profiles, reduced in size:—





Grace Darling.

The hearts of many of my readers have beat high with generous emotion while passing her island home, where on a morning, 7th September, 1833, she appeared the personation of charity.



An excellent temperament; "never angry" disposition; shrewdness combined with modesty, contentment, and benevolence.





Rev. John Logan, F.R.S., Edinburgh, obiit 28th December, 1788.

Author of "Ode to the Cuckoo," "The Braes of Yarrow," &c., poetry, for beauty and sweetness, unequalled in our language. "His pages, like the scenes of nature, are always new."

3.—But how much more data would you have from a finished likeness, or the living countenance? And how much more still, if you had numerous indications of character in the *head*, as well as in the countenance, which the phrenologist possesses?

## GALL'S DISCOVERIES.

1.—Dr. Gall observed, when at school, that those who had large full eyes could express their ideas very readily, and were great talkers; and in this discovered an outward sign of the mental power, "language."

2.—Again, he found that boys whom he could beat in general knowledge surpassed him in verbal memory, and, without exception, who had a wide space between their eyes; another outward sign of the mental power, “form.”

3.—Then he noticed who were cruel, and made his mark; who were benevolent, who were funny, who loved to pray, &c.; and at last became convinced that each mental power or feeling had an outward sign, which by careful study might be discovered.

## BRAIN AND MIND.

1.—But how can mere surface of bone and flesh have any connection with thought, or the action of the soul? as between the eyes at the geometric faculty form; or on the crown at veneration; or above the ears at destructiveness?

2.—This must strike every reader, just as it did this young student in Vienna; but every reader will just refer it to the proper cause, as did Dr. Gall; that if the brain be the seat of the mind, then the portion of brain behind the bone, at the part between the eyes referred to, enables people to distinguish shapes and forms, and remember them; that the part of brain on the crown (nearest heaven) gives the devotional feeling; and that the part above the ear gives

executiveness, the pain-causing and pain-resisting faculty, and so with all the other organs.

3.—Thus, in a short time, Dr. Gall became convinced, that every portion of the brain has its duties to perform in relation to moral feelings and intellectual powers.

## SEAT OF THE MIND.

1.—The material seat or organs of the mind were only so recently discovered because the brain had been previously studied by dissection *only*; while writers on mental science philosophised on consciousness in mind, rather than fixing on its locality.

2.—But the phrenological mode, which is comparing mental manifestations with cerebral development, appears a more simple and natural method. Archimedes, when he discovered a new truth, leapt out of the bath crying, “I have found it! I have found it!” The discoveries of Dr. Gall are highly creditable to *his* genius and perseverance, as it is said, “The three main necessities for a man of true genius are an eye to see nature, a heart to feel nature, and boldness to follow nature.”

3.—In instituting inquiries on phrenological principles, we see the great differences in form, size, and temperament in different heads, and along with

these, the very decided differences in the talents, powers, and dispositions of the individual.



Lucretia Borgia. Daughter of Pope Alexander VI.

Though much abused by some writers, yet Giraldi, Sardi, Libanori, and Roscoe, have done much to rescue her memory from charges "wholly unsupported by proof or probability."



Marcus Tullius Cicero.

Said to be the inventor of short-hand. From a plebeian he rose to be consul and dictator. For his energetic suppression of the Catiline conspiracy he was called *Pater Patriæ*, "Father of his country." On his attacking Mark Antony in his famous orations, he was proscribed and slain, B. C. 43.



Rev. Robert Murray M'Cheyne.—(Mental temperament.)

“His people met together in the church on the evening of his death, and such a scene of sorrow has not often been witnessed in Scotland. It was like the weeping for king Josiah.” He died at the age of twenty-nine years. His motto was, “Live so as to be missed.”

Again, as in the form, size, and temperament of Dr. Chalmers, Dr. Guthrie, Franklin, Prince Albert, or Bonaparte, compared with the small Hindoo head. And any person will see in a moment, by looking at the portraits, photographs, and casts exhibited, that power goes very much by size; and, although activity is a strong balance to power, yet, all things being equal, the general size of the brain, and of each organ comparatively, is the amount or gauge of their power of function.

## PROGRESS OF THE SCIENCE.

1.—Phrenology has been looked upon as thorough quackery by many learned and unlearned men for nearly a century now; its disciples heartily laughed

at, and the small arms of raillery and ridicule brought to the fight, (poor weapons with which to meet truth!)

2.—Yet, in spite of opposition, its truths are fast being embraced by the people; it is being recognised and investigated by the most eminent men in all countries, and is fast taking its place among the sciences; and indeed is likely, when joined by the sister science physiology, to be one of the most useful, important, and essentially practical sciences that has yet been disclosed.

3.—Phrenology assists us in the second highest study on earth, the knowledge of *ourselves*, (the knowledge of God being highest of all;) while mankind in general, his duties and capability, are its constant theme. Earth is our present residence, and ought to be made the schoolroom where we might be training for eternity.

And if we are wise, we will make all science, all art, and everyday life, as helps to us on our journey to that land, where we shall know even as we are known.

## MATERIALISM.

1.—Although phrenology has by some been tacked on to materialism, atheism, fatalism, and infidelity, it is only as others have done with geology, astronomy,

and even revelation; and which opinions are as abhorrent to good men, as they are dishonouring to God.

2.—Besides, other people than phrenologists have been materialists, fatalists, and infidels; and the science which looks for outward signs of mental powers, is as much apart in itself from the impious and detestable theories of such characters, as east is from west.

3.—The only materialistic view phrenology adopts is, that the mind acts by a material instrument, just as the voice acts by the material organ the mouth, seeing by the eye, hearing by the ear, smelling by the nose, so thinking and feeling by the brain; and, if man has got animal passions, the abuse or perversion of which only is wrong, he has also got moral feelings and inward monitors, which, if he listen to them, are calculated and intended, more or less, and according to his light, to control him in his way through life.

## HELP NEEDED AND OBTAINABLE.

1.—I do not wish to be misunderstood, and feel that the light within is an unsafe guide in itself, as men who have the intellect dark, and the soul uninstructed in the knowledge of God, pervert and



abuse very many powers without a struggle, and in many cases as in the way of duty; while many of us, with some pretensions, are pretty badly off at times for wisdom and self-control.

2.—We need religious, moral, and intellectual training; and to children, and parents over all, we should desire the happy day when knowledge, charity, and piety, shall rule all hearts, and the motto of young and old shall be, Live not for self alone; share with thy brother.

3.—Besides, we know the cheering word, “In all thy ways acknowledge God, and He shall direct thy paths;” “Thou shalt guide me with Thy counsel, and afterwards receive me to glory.”

“Not in mine innocence I trust, I bow before Thee in the dust;  
And through my Saviour’s blood alone, I look for mercy at  
thy throne.”

## THE CHRISTIAN PHRENOLOGIST.

1.—The materialism of the ancients, and moderns as well, declares the mind to die with the body, and like the life in a tree, or the consciousness in a hare, both to perish together.

2.—Away with such folly; the Christian phrenologist, who loves the Lord, despises, pities, and denounces such unhallowed thoughts.



“ We know that when the soul, unclothed, shall from this body fly,  
'Twill animate a purer frame with life that cannot die.

Our souls we know, when He appears, shall bear His image bright,  
And all His glories full disclosed, shall open to our sight.

The saints of God, from death set free, with joy shall mount on  
high,

The heavenly hosts, with praises loud, shall meet them in the sky.  
Sweet to rejoice in lively hope that when our change shall come,  
Angels will hover round our beds, and waft our spirits home.”

3.—And, not to speak of our sympathy with the aspirations and testimonies of inspired men, we say with J. Flavel: “ We are creatures conscious to ourselves of an immortal nature, and that we have something about us which must overlive this mortal flesh; and therefore ever and anon, some way or other, hinting to us its expectation of, and designation for, a better life than that it now lives in the body, and that we shall not cease to be when we cease to breathe.”

## RESPONSIBILITY.

1.—I hear one say, “ I have received many bad organs from my Creator, and am not responsible for their action. He must take the blame if I do wrong.”

2.—No no, friend; every power you have received is right in its use, but wrong in its abuse or perversion: to whom much is given much shall be required. If we have got one talent we are accountable for one;

if two or ten, we are accountable as to how we use them; and our duty is to know how to use them aright, and, as was intended, letting in all the light we can, as it comes to us through nature, admonition, intuition, providence, revelation, and spiritual influences.

3.—“A man is not to blame for what is given to him, but only for what he does with it; a man is not to blame for the fact that he has such and such faculties, but he is to blame for the wrong use of those faculties: every man that is sane and rational is able to discriminate, more or less, the right and wrong use of his faculties; and all men are responsible for using their faculties according to the law of benevolence, and not according to the law of selfishness.”

HENRY WARD BEECHER.

## TEMPTATION.

1.—A boy was examined who had large secretiveness and acquisitiveness; said the examiner, “You are strongly tempted to put forth your hands and take what is not your own; and Phrenology is of value to you in thus pointing out your particular organization, that you may be constantly on your guard against the first whisper of temptation.”

2.—The boy coloured up, replying, “That is quite true, what am I to do?” “Well,” said the examiner,

“you are a boy of good parts, knowing right from wrong; the use of large secretiveness is to give self-control, its perversion is artifice and cunning; the use of large acquisitiveness is saving, economy, and honest acquisition of property; its abuse is robbery and theft; discriminate well in these powers, asking daily, ‘Lead me not into temptation, but deliver me from evil,’ and you will master it.”

3.—“Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed; then, when lust hath conceived, it bringeth forth sin,” James i. 13.

“Thus it is made clear, both on scientific and scriptural grounds, that each human being is *accountable*, just in proportion to his talents or capabilities of judging between right and wrong.

“If idiotic, he will be judged accordingly; but no one will be excused because he is ‘sorely tempted’ to do wrong.

“Phrenology holds each and every one to a more rigid accountability than the civil law itself. Do not therefore think to escape on unfounded excuses.

“Even *perverted* nature

Knows the right,  
But still the wrong pursues,

not because he *must* do so, but because he will not listen to, and be governed by that 'still small voice' within."

S. R. WELLS, New York.

## OBJECTIONS ANSWERED.

1.—While many objections have been brought against phrenology, there have just been as many replies to such, by Dr. Gall, Dr. Spurzheim, George Combe, Dr. Caldwell, Dr. Boardman, the Fowlers, &c.

2.—Testimonies as to its truth and usefulness could be given, so as to fill a volume, from scores of our most eminent men. Archbishop Whately writes, "The treatises of phrenologists employ a metaphysical nomenclature, far more logical, accurate, and convenient than Locke, Stewart, and other writers of their schools; and that all moral and religious objections against the doctrines of phrenology are utterly futile, I have from the first been fully convinced."

3.—And very numerous testimonies could be given as to the correctness in delineating character, from the analysis of the outward signs of mental powers, from the subjects of phrenological examinations.

## STATISTICS.

1.—Some years ago, some statistics were compiled regarding the science and its advocates; and it was found that 105 medical men were members in sixteen societies, while returns were not received from other nine societies; and a large proportion of medical men are authors on phrenology.

2.—When George Combe was a candidate for the chair of logic in Edinburgh, he deemed it prudent to invite friends of the science to forward testimonials as to their belief as to the value and truth of phrenology, to present to the civic council of Edinburgh as patrons; and at the same time he received the like in favour of the science, to present to Lord Glenelg, secretary of state for the colonies.

3.—In a short time he had received testimonials from upwards of 160 gentlemen, (see statistics of phrenology by Watson, 1836,) from doctors of medicine, authors, professors in universities, ministers, conductors of magazines, editors of newspapers, &c., &c., which must have been highly gratifying to the great Scotch advocate of the science, George Combe.

## UNDENIABLE FACTS.

1.—Phrenologists can prove it to be a fact, undeniable and established, that persons with the signs called organs, developed in such a way, in such a size, in such combinations, and with such a temperament, will manifest certain traits of character.



Douglas Jerrold, died 10th June, 1857.

"A most tender husband and father, a most generous and enthusiastic friend." Author of "Mrs. Caudle's Curtain Lectures," &c.

2.—"But your theories will not stand the test of metaphysics," says a friend.

When metaphysics can reply to and disprove the facts phrenology has advanced and can bring forward, it will find more tests necessary than even that subtle science can apply.

3.—And while objections have been advanced anatomically and physiologically, these have been replied to *seriatim* with telling effect, although the enemies' guns still maintain a brisk and galling fire.

NOTE.—The limits of this little book will not admit of a statement *pro* and *con* of these objections: it is certain that the opinions of some old conservatives in science, are against the spread of the principles of phrenology, however unfounded their prejudices.

## OPINIONS ON MIND.

1.—The metaphysician, ancient and modern, treats of mind as “spirit unconnected with body,” just as if we could smell without the smelling apparatus, the nose!

2.—The anatomists, searching for consciousness and feeling in mind, concluded that, as the brain was the organ of these powers or functions, then mind and brain were one, and that mind was just matter.

3.—Any one will see that both views are absurd, and will readily admit, with the candid phrenologist, that we know nothing about mind disconnected with matter; and that matter is not mind, and that our business is to investigate the necessary connection between the two, and the laws by which they mutually exhibit their operations.



## HEADS AND HEARTS.

1.—Many people admit that heads may differ in size and form, yet maintain that all minds are originally alike, and that it is entirely owing to the surroundings that they manifest different tempers and talents.

2.—This is readily disproved, and in every family circle the proof is apparent. Has not the one child a disposition mild and gentle, the other violent and ungovernable? Has not a third a cunning, grab-all, selfish nature, while a fourth is obliging, kind, and benevolent to a fault?

3.—And is not the same evidenced in the animal kingdom? Who ever saw a kennel of dogs (even of the same species) having identical dispositions, or a stable of horses each having the same character? The one is vicious, the other gentle; some steady in harness, others wayward and stubborn. Common observation, I say again, disproves the assertion, and phrenology explains the reason why; namely, because differences in the size and activity of the organs of the brain in each, produce differences in the powers, feelings, and dispositions in the individuals. As there are not two countenances in all the world exactly alike, nor heads either, so neither are there two minds exactly alike, in adults or children.



## WEIGHT OF BRAINS.

1.—The brain of man is said to be about four times as large as that of an *ox*, yet the body of the one is five or six times as large as the human body.

2.—Anatomists have dissected and weighed the human brain, and found it to be in male adults in Europe from 40 to 52 ounces, while females are usually 4 to 8 ounces less in weight than those of males (the weaker vessel!)

3.—Lord Campbell's brain weighed  $53\frac{1}{4}$  ounces. Cuvier's, the French naturalist, weighed  $59\frac{1}{4}$  ounces, and Byron's, Dr. Spurzheim's, and others' are mentioned as having weighed much above the average.

## SIZE OF BRAIN.

1.—Size of brain, as a measure of power, has invariably been advanced by phrenologists, and indeed size is almost a universal rule as indicating force or power, excepting that activity is a strong balance to size, as already mentioned.

2.—Heads measure from 19 to 20 inches in circumference, ranging up to 24 and  $24\frac{1}{2}$  inches, the latter being a very large head.

3.—But quality is very necessary (the reader will allow) as well as quantity; and, while height and circumference has attention, due note is taken of the temperament or quality and build of the person,

as an indication of the "instrument" within, viz., his brain, the organ of his mind. And this is discovered through the bodily constitution, of which the student in the science soon becomes a judge, and upon which we will have a short chapter further on.

## PHRENOLOGICAL COLLECTIONS.

1.—The science is one of observation and facts, and its students have been assiduous in collecting information on the subject; feeling (with students of other branches of science) that many difficulties surround their subject, yet with a firm resolve to master them if perseverance and arduous study can accomplish it.

2.—Accordingly, extensive collections of crania, busts, portraits, &c., have been made. Dr. Gall's collection consisted of 354 pieces; Dr. Deville of London, 2450 human specimens, and 3000 of animals.

The Edinburgh phrenological museum, in Surgeon Square, contains perhaps 1000 pieces. Professor S. G. Morton had, in 1841, above 1000 pieces. Dr. Vimont of Paris, in 1827, had 2500 specimens of animal crania. Fowler and Wells in New York have, in their museum in Broadway, thousands of specimens in busts, crania, diagrams, &c.; while

Dr. Donovan of London and others have smaller collections.

3.—“How much must the anatomist see in the mere skull of man? how much more the physiognomist? how much the most the anatomist who is a physiognomist?” (Lavater;) and how very much more still the anatomist, who is both a physiognomist and a phrenologist?

Could the following heads have the same forms of thought? No. Why not?



No. 1.—European form of skull.

- |                 |   |   |
|-----------------|---|---|
| „ 2.—Peruvian   | „ | „ |
| „ 3.—Bushman    | „ | „ |
| „ 4.—Mozambique | „ | „ |

## OUTWARD SIGNS.

1.—Solomon, Aristotle, Cicero, Montaigne, Bacon, Lavater, and others, looked for and found, more or less, these signs of character in the head, and in the countenance.

2.—The “forehead villainous low” of Shakspeare, the “noble and lofty brow,” the “shallow-pated man,” the “long-headed person,” “front of Jove,” &c., of our reading and conversation, bear testimony that nature is readily discovered and read in man, her masterpiece.



Washington.

A fine face, head, and temperament. Born in Virginia, 1732. Commander-in-chief during the American war. Elected president of the United States in 1789. Died 14th December, 1799.

May the gentle dove of peace soon alight upon his native land, and may the terms of the treaty be “freedom to the slave !”

3.—And do we not instinctively scan the forehead and face of a stranger or a friend, and use all our art to discover traits of character therefrom; feeling an innate instinct that, from these parts and others, we have an index of the soul within? And no sculptor would idealize John Locke with the forehead of an idiot; no painter of Milton would fancy him to be like Louis XVI; and the most uninitiated would never suppose Shakspeare to have had the same form of head as a negro.

### THE SCIENCE A CERTAINTY.

1.—If nature teaches us so truly and at a glance the reading of character, it follows that the study and analysis of cerebral development, compared with mental manifestations by those devoting their time and talents to this branch of science, must enable them far more correctly, and to a far greater extent to indicate the mental bias and intellectual powers of the subjects under examination.

2.—And when the long and patient study of national heads, the crania of ancient races, of the tumuli, and living subjects, compared with themselves and with those of the different kinds of animals, have been made; such information contributes still further to make experts in this science of observing and delineating character.

3.—While the careful study of the recorded experience of many skilful students in this department of knowledge, reduces the science to a system, and a certainty.

## NATIONAL HEADS.

1.—Phrenology explains why females have more development as a rule in the back head than man; why men are not so round in the form of the head, between the ear and the top head; why there is usually a depression in the female head one and a half inches right back from the coronal surface of it.

2.—How can national heads be explained?



Sappho.

A famous poetess of Greece, B. C. 610, "where burning Sappho loved and sung." A fine form of head and face.

Being disappointed in her love to Phaon, she threw herself from the promontory of Leucas into the sea.



Julia.

A Roman lady, daughter of Augustus Cæsar, Emperor at the time of our Saviour's birth. "His decree of taxation occasioned the accomplishment of the divine prediction, for the Messiah to be born at Bethlehem."

"Italians seem and are wise; Spaniards seem wise and are fools; Frenchmen seem fools and are wise; and Portuguese are neither wise nor so much as seem so."—(Clark, 1654.)

3.—We have the taste and refinement of the English; the bluntness, want of deference, and indomitable perseverance of the Scotch; and the politeness and wit of the Irish.

Phrenology explains it all.

## ETHNOLOGY.

1.—I have in my collection life-size drawings of the heads of Indians, Bushmen, Malays, Esquimaux, Negroes, &c., and find their mental and physical organization perfectly adapted to their climate and



circumstances, and their habits perfectly corresponding to their organization; and the ethnologist, by bringing phrenology to his aid, has a key to unlock manifold treasures of thought, in this department of the study of man.

2.—He finds how habits, changing forms of thought and feeling, change the form of brain, and, as in the case of the slaves in America and other places, cruel treatment forces them to lying and deception for generations, when the excited organ, secretiveness, takes on a new form, until its perverted use makes even the young negroes lie by instinct. The wide heads of the Indians show destructive tendencies; the flat heads of Bushmen show a want of spiritual and worshipping habits; the large and often elevated foreheads of the Malays show their capability of receiving instruction, &c.

3.—A nation at peace, like an individual at peace, uses its peaceful powers in works of industry and charity; but when the dogs of war are let loose, the organs of combativeness, destructiveness, secretiveness, are in such abnormal exercise, that the national head widens, the animal passions predominate, and the higher powers located on the upper brain are starved, shrinking in size as they are stinted in being used. This is evidently what is happening with the American nation; and, though peace between north



and south should come, these fighting and revengeful feelings, so long in excessive use, will cry out, most likely, to be used against some other foe.

### DIVISION OF ORGANS.

1.—In the time of Gall, Spurzheim, and Combe, or in the early days of the science, few if any of the organs were divided, that is, one part of the organ showing a certain trait of character, the other part another; but now a considerable number of them have divisions which, it is obvious, just increase the number of external signs of character.

2.—This makes the science more analytic in its power; and the phrenologist, by his analysis of the mental function, and adding various combinations, can with certainty delineate, to the nicest shade of character, the subject under examination.

3.—Some organs are taken singly, some have two divisions, some more; and the reader may see how this division of external signs, in skilful hands, may result in accuracy of description, and it is likely the discoveries on this point may shortly result in an extension of the names and numbering of the phrenological organs.

### ORGANS.

1.—At the present time some forty principal organs have been ascertained, and (as the science is

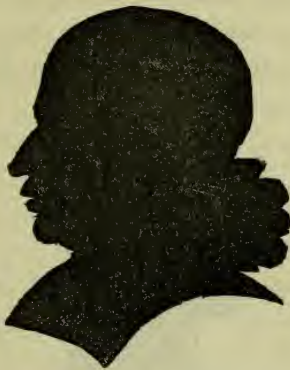
only yet in its infancy) more may be recognised through time.

2.—These are arranged in the head with the greatest precision, method, and order. Although Gall discovered them one by one, and here and there, yet, when arranging them in groups according to their functions, he found all that had any resemblance were near each other.

3.—And, when estimating character from the size and relative powers of the organs, we can place our hands on a whole division, and thus ascertain the leading or governing faculty in the section, and so by general measurements, or estimate by hand and eye, ascertain quite readily the principal influencing powers.

## THE TEMPERAMENT.

1.—The temperament, or the build of the person, gives leading indications to the phrenologist, and to which I have occasionally referred. The first systems mentioned four temperaments: first, the lymphatic; second, the sanguine; third, the bilious; fourth, the nervous. They are now simplified to three: viz., the vital, motive, and mental. The vital has powerful circulation, large lungs, and digestive system.



Oliver Cromwell.  
Vital temperament.

2.—The motive has large muscles and bones, and prominent features throughout.



Donald Gunn.  
Motive temperament.

3.—The mental has a fine nervous system, evincing

mental activity, an emotional nature, and great sensitiveness of feeling, inclining the person to thought and study, and giving artistic taste.



Mental temperament.—Motive 4, vital 5, mental  $6\frac{1}{2}$ ; 7 being the maximum. (See also fig. on page 19.)

The phrenologist judges of the combinations of these temperaments in the subject under examination, and reports accordingly.

## USES OF PHRENOLOGY.

1.—Phrenology shows that education and moral culture produce changes in the form and size of the brain, which is manifested by the conformation of the skull; so that, by the influence of civilization, the head and heart of a savage may, in time, compare in development with those of a European.

2.—It also shows that power and refinement in

individual organs of the mind, increase by proper cultivation and exercise, while those in excess may be restrained, controlled, or directed.

3.—It is a system of mental science, simple, true, and easily understood; it teaches us to analyze the powers, functions, and uses of each organ in the mind, and instructs us in the art of bringing all these into harmony of action, and to account for motives, thoughts, and feelings in ourselves and others, on established principles; and the experienced examiner can give not a few hints on such subjects to parents and children, young and old.

I conclude this section in the words of the Hon. Horace Mann, President of Antioch College, U. S.:—  
“I look upon phrenology as the guide to philosophy, and the handmaid of Christianity; whoever disseminates true phrenology is a public benefactor.”

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## CONCLUSION.

1.—That the phrenologist may make a mistake at a time, in estimating character, is admitted; in what science are mistakes not made? Because a geologist makes a mistake, is there nothing in his science? Because an astronomer makes a mistake, is there nothing in astronomy? Because a physiognomist makes a mistake, is there

nothing in physiognomy? Because a phrenologist makes a mistake, is the science at fault? You answer, "No; it is only the student in the science;" and you are correct.

2.—Phrenologists invite people to investigate the matter, feeling convinced that the subject can no longer be disposed of with a sneer.

3.—The works of Combe, Spurzheim, Bridges, the Fowlers, &c., may be had of any bookseller, and will give pleasure to the student, who will readily feel the science to be interesting, useful, and true.

"The truly wise always first directs his inquiries concerning *what is*;—the man of weak intellect, the pedant, first searches for that which is wanting."

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## THE END.

1.—All science ought to be subsidiary to revelation.

With your (so called) scientific men, lay or clerical, who split hairs to prove the Scriptures wanting in literary merit, correctness in matters of fact, genuineness or authenticity, I have no sympathy. "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter," (JOHN LOCKE.) All science ought also to be subsidiary to loving our

neighbour, and loving the blessed God, and whatever is pleasing in His sight; the external marks or index to whose character are observable in His works of nature, providence, revelation, and redemption;—and in all nature, “no where so fully as in the countenance of a good man.”

2.—If we look to the countenance as an index to thoughts in our neighbour’s heart, the lover of God sees in the face of his heavenly Father and Friend, even what he reveals of Himself in the Bible; mercy, loving-kindness, and charity: “His countenance is like Lebanon, excellent as the cedars.”

3.—“In ‘Cicero’ and ‘Plato,’ I meet with many things wisely said, but in none of them do I find such tender words as these, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’”—ST. AUGUSTINE.

The Christian traces Him in the pathless waste; and when He plants His footsteps in the sea, and rides upon the storm; feels His blessing is necessary in his daily affairs; His presence precious when trouble is in his house at home; or when, standing under the wide canopy of heaven, in the quiet of the Sabbath morning, he can say, “How peaceful! all nature looks up to God, and the blue sky looks down and seems to say, ‘Our Maker bends on earth a brother’s eye.’”



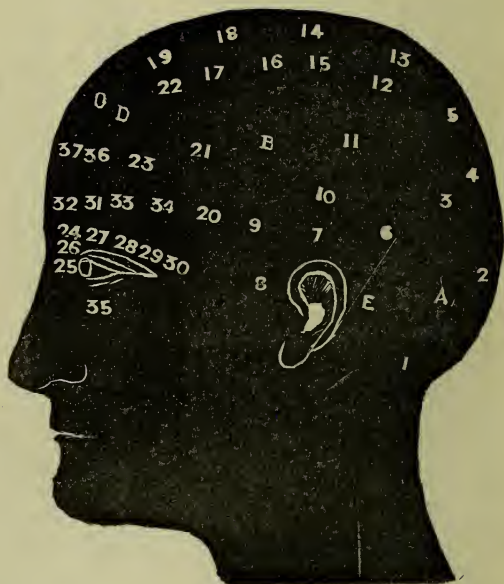
# MENTAL POWERS.

			USES.	ABUSE OR EXCESS.
Domestic propensities.	1	Amativeness,	Sexual love,	Uncleanness, lasciviousness. Polygamy. Pampering children by excessive indulgence. Excessive love of company, jolly good fellows, &c. Home sickness, prejudice against other countries. Excessive prolixity and repetition.
	A	Conjugal love,	The pairing instinct,	
	2	Parental love,	Attachment to children and animals,	
	3	Friendship,	The social nature,	
	4	Inhabitiveness,	Love of home and country.	
Selfish propensities.	5	Continuity,	Connectedness of thought and feeling,	Dread of death. Anger, ill-nature, contention. Malice, revenge, wrath. Gluttony, gormandizing. Fondness for inspiring draughts, drunkenness. Avarice, miserly nature, covetousness, theft. Deception, "cunning lies," treachery. Despondency, fear, timidity, melancholy. Vain display, vanity, envy, excessive ambition. Conceit, hauteur, egotistical spirit. Stubbornness, obstinacy, infatuation.
	E	Vitiveness,	Love of life, tenacity of existence,	
	6	Combativeness,	Courage, oppositeness,	
	7	Destructiveness,	Executiveness, severity,	
	8	Alimentiveness,	Appetite, feeding,	
	F	Acquaintiveness,	Love of water, washing, bathing, &c.	
	9	Acquisitiveness,	Sense of property and gain,	
	10	Secretiveness,	Self-control, policy, reserve,	
	11	Cautiousness,	Circumspection, carefulness,	
	12	Approbative- ness,	Love of character and praise,	
	13	Self-esteem,	Dignity, independence, manliness,	
	14	Firmness,	Decision, power of will,	
Moral sentiments.	15	Conscientious- ness,	Sense of duty and justice,	"It knows the right, but still the wrong pursues."  Credulity, extravagant anticipations, "Castles in the Air." Superstitious belief in dreams, spirits, omens. Bigotry, idolatrous practices, religious mummary. Prodigal in charity and sympathy, unwise generosity.
	16	Hope,	Sense of the future, expectation,	
	17	Spirituality,	Intuition, trust, belief,	
	18	Veneration,	Deference, adoration, worship,	
	19	Benevolence,	Generosity, sympathy, liberality,	

# MENTAL POWERS.—Continued.

			USES.	ABUSE OR EXCESS.
Semi-intellectual group.	20	Constructiveness	Manual skill, ingenuity, Taste, sense of the beautiful, Sense of the vast, and romantic, Skill in copying, mimicry, Sense of the facetious and funny,	Constructing perpetual motions and infernal machines. Romantic, absurd feelings, exquisiteness. A Bombastes Furiosa style, extravaganza. Buffoonery, antics, scoffing. Zany habits, ridiculous punning, low wit.
	21	Ideality,		
	22	Sublimity,		
	23	Imitation,		
	23	Mirthfulness,		
Intellectual faculties.	24	Individuality,	Observation of objects, desire to see, Configuration knowing, Cognizance of measurement, bulk, Effort knowing, motion, gravity, Perception of colours, tints, hues, System, arrangement, Talent for numbers, figures, Sense of place, location,	Idle curiosity, Paul Pry spirit, impudent staring. Its abnormal action sees spectral forms, &c. Too sensitive to proportions. Too venturesome in climbing, balancing, &c. Extravagant use of colours. Old-maidishness, finical, overworking, and worry. A mere calculating machine. Roving disposition, unsettled, a rolling-stone.
	25	Form,		
	26	Size,		
	27	Weight,		
	28	Colour,		
Literary faculties.	32	Eventuality,	Memory of facts, events, history, Faculty of duration, dates, Musical talent, Expression by words and gestures,	Gossip, a walking newspaper. Bad time irritates and pains. Whistling Dick, neglecting duties for music. Garrulousness, excessive talkativeness.
	33	Time,		
	34	Tune,		
	35	Language,		
	35	Language,		
Reasoning faculties.	36	Causality,	Planning, adapting, causation, Reasoning by analogy, resemblances, Intuitive physiognomy, Suavity, blandness,	All theory, impracticability in reasoning and plans. Excessive criticism, reasons in favour of wrong. Suspicious, too much motive-hunting in others. Too much given to sugar-coated words.
	37	Comparison,		
	C	Human nature,		
	D	Agreeableness,		

NOTE.—The limits of this paper will not admit of facts to illustrate and to prove, *in extenso*, the operation and combinations of the several faculties of mind, in their *use*, or normal action of temperance and benevolence, and *abuse*, or abnormal action of excess and selfishness. This is reserved. The study is interesting and instructive, practical and useful.



The *Numbers*, in this chart, indicate the *position* of the *external signs* of the *mental powers*.—(See preceding page.)

## OPINIONS OF THE SCIENCE.

1.—“Phrenology presents a far more intelligible view of the faculties of the human mind, and the phenomena of their working, than any of the metaphysical systems.”—ROBERT CHAMBERS, of Chambers’s Journal.

“The more I study mind in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines.”—DR. J. MACKINTOSH, F.R.C.S., Edinburgh.

2.—“For the last ten years I have taught phrenology publicly in connection with anatomy and physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes.”—PROFESSOR R. HUNTER, M.D., University, Glasgow.

“The residence of the mind being in the brain, it is not absurd or irrational to inquire whether it can be read in the form of the cranium as well as in the expression of the features.”—B. SILLIMAN, M.B., LL.D.

3.—“The principles of Christianity perfectly accord with the views taken of mind by the science of phrenology.”—REV. HENRY CLARKE, Dundee, 1835.

“To a phrenologist, the Bible seems to open up its broadest and brightest beauties.”—REV. P. W. DREW, A.M.

“Phrenology is a system useful alike to the parent, physician, teacher, and divine.”—REV. J. WAYNE, D.D.

A word *fitly spoken*.—One evening, at a large dinner party, at which Dr. Whately, archbishop of Dublin, was present, one of the guests, a young gentleman, made himself very conspicuous by his denunciations against phrenology, the archbishop himself being a phrenologist. Having spoken for a time with great volubility, and considerable sarcasm, and treating it as altogether beneath the dignity of a science, he was interrupted by the Reverend prelate placing his finger on a portion of his head, and at the same time asking him, “What organ is that?” “I do not know,” replied the young man, “I have never troubled myself about its minutiae.” “Well,” said the archbishop, “never *trouble* yourself again, to argue against that with which you are not thoroughly conversant.”

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NOTICES.

*Scottish Guardian*.—Both very readable sketches. They make but a small demand on the time and patience of the reader; leaving, indeed, a wish that there had been more of both,—a wish, than which, no author can desire a higher compliment.

*Inverness Courier*.—The moral of the tale, *The Fisher Boy*, is, that any attempt to procure freedom for the slave by means of a servile war, must be pernicious in the highest degree to the best interests of the negro himself. Both tales are effectively told.

*Perthshire Advertiser*.—They are simple, unpretending stories, such as children like to read. A faithful enough picture, so far as it goes, of the slave trade, from its beginnings in Africa, to its consummation in America.

*Courier and Argus*.—The moral of both tales is the iniquity of slavery and the slave trade, however looked at. Both the stories are exceedingly well written, and we think their author is capable of achieving a respectable position in this department of literature.

*Scottish Press*.—They are both interesting, and bring out different features of the slave question.

*Dundee Advertiser*.—Both convey considerable information on the condition and prospects of the African race in America, and both are written in a pure, gentle, and Christian spirit.

*Edinburgh Witness*.—The Fisher Boy is a narrative of the origin, history, and development of slavery. Isacco is a touching picture of an African home, with its happy little ones; the dread which the appearance of a sail on the coast inspires, and the heartless incursions of the man-stealers among the helpless and unprotected natives. Both stories are well suited, from their simplicity, to keep alive in youthful minds, a sympathy for the injured African race.

*Mercantile Advertiser*.—The object of the author seems to be to show, that while we are called upon to sympathise with, and agitate on behalf of the slave, all efforts must be consistent with prudence and common sense. They are admirably suited for the young.

*Rev. George Gilfillan*.—Isacco is a simple, true-seeming, unpretending tale, and shews a genuine heart sympathy with the poor African. The Fisher Boy is, I think, better than Isacco; apart from the story, it is full of interesting and instructive matter.

*Dundee Advertiser, May 22, 1863*.—This little volume, "Abolition Abby," from the pen of our townsman, Mr. J. C. Smith, is dedicated to the Rev. Dr. Guthrie. Mr. Smith's sympathies are wholly on the side of the Emancipationists in the present war, and, with the view of interesting the minds of the young in the cause of freedom, he has penned this little story. His object is a laudable one, and we think that "Abolition Abby" is just such a tale as is calculated to effect his purpose. It is written with an elegance and a pathos which cannot fail to secure the attention of both old and young. The story is illustrated by wood engravings. We have pleasure in commending it to the notice of our readers.









